

المَلْفُوظُ الشَّرِيفُ

**AL-Malfuz
AL-Sharif**

Anecdotes of
Imam al-Akbar Shaykh al-Islam wal-Muslimin
Arife-Billah Imam Ahmad Rida al-Qadiri

Muhaddith Bareillwi

Published by



Barkatur-Raza Publications
Durban
South Africa

الملفوظ الشريف

Al-Malfūz al-Sharīf

(1337/1918)

Anecdotes of

Shaykh al-Islām wa al-Muslimīn Imām al-Akbar
A'la-Hadrat Al-Qutb Imām Abū-Hāmid 'Abd al-Mustafā
Aḥmad Rīḍā ibn Naqī 'Alī ibn Rīḍā 'Alī al-Qādirī
Barkātī Muḥaddith Barellwī ❀
(1272/1856 – 1340/1921)

Compiled by

Al-Murshid al-Kāmil Ghawth al-Waqt Muftī al-A'zam
Qutb al-'Ālam Abul-Barkāt Muḥiyy al-Dīn
Imām Muḥammad Mustafā Rīḍā
al-Qādirī al-Barkātī Nūrī ❀
(1310/1892 – 1401/1981)

Translation, Reference and notes by
Khādīm al-'Ilm al-Sharīf Shaykh Abū-Muḥammad 'Abd al-Hādī
al-Qādirī Raḍawī Nūrī

Researched and compiled by
The Imām Aḥmad Raza Academy

Published by



Barkaatur-Raza Publications
Durban South Africa

By the blessings of Sayyidunā Muḥammad ﷺ, *Allāh* ﷻ has entrusted this unique quality to his beloved *Nabī*'s ﷺ chosen servants. A *Walī* of *Allāh* ﷻ states, "*One is not a perfect man if one does not see the entire world like one sees one's own palm.*" He has spoken the truth and revealed his true status.

The Cardinal Pole of noble Saints (The *Qutb*) 'Arife-Billāh Shaykh Bahā al-Dīn Naqshaband ؒ ؒ (d.791/1389) states, "*I say that one is not a perfect man if one does not see the entire world as if one sees the nail of one's thumb.*"

The illustrious son and descendant of the Glorious Prophet ﷺ and the true representative and inheritor of Prophetic Bounties, the great *Ghawth* Shaykh Sayyid 'Abd al-Qādir Jilānī ؒ (d.561/1164) states:

نَظَرْتُ إِلَى بِلَادِ اللَّهِ جَمْعًا كَخَرْدَلَةٍ عَلَى حُكْمِ اتِّصَالٍ

*I see all the cities of Allāh ﷻ as I see a mustard seed in the centre of my palm.*¹²⁹

This vision is not limited to a specific moment, but the word اتِّصَالٍ refers to "continuity" which means that he sees it continuously. The Grand *Ghawth* ؒ also states:

﴿إِنَّ بُؤْبُوءَ عَيْنِي فِي اللُّوحِ الْمَحْفُوظِ﴾

*The pupil of my eye is set on the Luḥe-Mahfūz*¹³⁰.

What is the *Luḥe-Mahfūz*? *Allāh* ﷻ explains:

¹²⁹ *Qasīdah Ghawthiyyah* by Sayyidunā Shaykh 'Abd al-Qādir Jilānī ؒ.

¹³⁰ Refer *Bahjat al-Asrār* by Imām 'Arife-Billāh Imām Abu al-Ḥasan Nūr al-Din Shatnūfī Shafā'ī ؒ (d.713/1314)

﴿وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَقَرٌّ﴾

Every matter, small and great, is on record (in the Qurān).¹³¹

Another *Ayah* declares:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي

الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾

There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have We omitted from the Book, and they (all) shall be gathered to their Lord in the end.¹³²

The Holy *Qur'ān* further elaborates:

﴿وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَةٍ

أَلَّاَرْضٍ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ﴾

He knows whatever there is on the earth and in the sea. Not a leaf does fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a Record clear (i.e. the Holy Qurān).¹³³

If this is the state of *Luḥe-Mahfūz*, which holds the records of every event from the First to the Last Day, then one who possess this comprehensive knowledge will surely have the knowledge of the entire universe.

¹³¹ *Al-Qur'ān al-Karīm*, Sura Al-Qamar, Verse 54:53

¹³² *Al-Qur'ān al-Karīm*, Sura Al-An'am, Verse:38

¹³³ *Al-Qur'ān al-Karīm*, Sura Al-An'ām, Verse:59

ANSWER: One must feel that his *Shaykh* (*Murshid*) is present in front of him all the time and his heart is under the heart of his *Shaykh*. While in this state, the *Foyūd*³³⁴ and spiritual beams of Sayyidunā Rasūlullāh ﷺ is beaming on the heart of his *Shaykh* which is overflowing into his heart that lies below. If this concentration is correctly perfected and maintained for a period of time then the *Murīd* will clearly visualize the image of his *Shaykh* on whatever object he looks at. This condition intensifies so much so that the image of the *Shaykh* will not part from him even whilst in *Salāh*. The *Murīd* will find this image with him wherever he goes.

Once the Great *Hadith* Master, Imām Sayyidī Aḥmad bin Mubārak Saljamāsī ﷺ, went to some place. On the way, his sight

attend the sacred court of Sayyidunā Rasūlullāh ﷺ. There is no soul in *Malakūt* that is the same as the soul of the Beloved Prophet ﷺ. In this world, it is the blessing of Sayyidunā Rasūlullāh ﷺ on the *Sālik* to be present with him and enjoy its secrets. This state is a reflection of '*Ālam-e-Mithāl* (World of Images), which is the key to '*Ālam-e-Malakūt* (World of Angels). *Barzakh* lies between '*Ālam-e-Mithāl* (World of Images), '*Ālam-e-Arwāḥ* (World of Souls) and '*Ālam-e-Ajsād* (World of Bodies).

A very important and interesting fact is understood here and that is, a duplicate copy of every human is found in '*Ālam-e-Mithāl*. These are the same spiritual duplicate figures that are seen in a dream. It is by the power of these copies that the *Awliya* can be present and seen in various places at any given time. They also possess the quality to be present at many places in whatever shape or form as desired. When the *Sālik* perfects this procedure of *Barzakh*, he will always find the image of his *Shaykh* about a metre away on his right side. This image will solve his problems, guide him and remove all evil instincts from him and replace them with excellent spiritual qualities of perfection. The *Sālik* will then be raised to higher stations of excellence and all true qualities of *Insān-e-Kāmil* (Perfect Man) will begin to visible in him.

Thus, if at any time the imperfect human is privileged to be in the company of an *Insān al-Kāmil*, one should anchor oneself to his feet. His company will reinstate your originality and cleanse you to perfection. His *Faiḍ* and *Barkāt* will transform you to your true origin, that is, *Al-Insān al-Kāmil*, or else you will be entangled for long periods by faults and confusion till you eventually die a miserable death. May Almighty *Allāh* ﷻ remove us from the darkness of ignorance and guide us towards the light of high spiritual stations. *Āmīn. Thumma Āmīn.*

³³⁴ Spiritual Blessings.

unintentionally fell on a very pretty woman. Since it was unintentional at the first glance, he immediately put his head down. When he looked up for the second time towards the same woman, he saw his *Murshid al-Kāmil, Ghawth al-Waqt* Sayyidī ‘Abd al-‘Azīz Dabbāgh al-Maghribī ؒ (d.1109/1698) standing besides the pretty woman saying, “O Aḥmad! Being an ‘Ālim and you look at foreign women?”

Shaykh Aḥmad bin Mubārak Saljamāsī ؒ had two wives. His *Murshid* once spoke to him about this and the dialogue was as follows:

- ❖ *Murshid* - Last night you spent the night with one wife while the other was awake. This is not a correct thing to do.
- ❖ *Murīd* - O Master! The other wife was asleep.
- ❖ *Murshid* - No, she was not asleep.
- ❖ *Murīd* - Oh Master! How did you know that my second wife was not asleep?
- ❖ *Murshid* - Do you have a spare bed in the room where your second wife sleeps?
- ❖ *Murīd* - Yes my Master.
- ❖ *Murshid* - I was present on that spare bed.

Thus, the *Murshid* is never absent from the side of the *Murīd* at any time guiding him at every step towards perfection and the sacred proximity of *Allāh* ؒ.³³⁵

REFER TO "REPLY TO OBJECTION #3" PAGE 567

QUESTION: At what age can a child become a *Murīd* (take *Bay‘ah* on the hands of a *Murshid*)?

³³⁵ refer *Al-Ibrīz fī Kalām Sayyidī ‘Abd al-‘Azīz*, the *Malfūz* of Sayyidī ‘Abd al-‘Azīz al-Dabbāgh ؒ compiled by Ḥāfīz al-Ḥadīth Sayyidī Aḥmad bin Mubārak Saljamāsī ؒ. This incident can be better understood from the Holy *Qur‘ān* in *Sura Yūsuf*. Refer to the authentic books on *Tafsīr*.

Al-Malfūz al-Sharīf ~ Reply to Objections

3. A murderer of the official shepherd of the Glorious Prophet of *Allāh* ﷺ is a *Sahābi* or *Taba'ī*!
4. One who declares war against the Beloved *Ḥabīb* ﷺ is a *Sahābi* or *Taba'ī*.
5. The illustrious *Sahāba*, in the company of the Beloved *Rasūl* ﷺ, that killed anyone and confiscated their belonging were also *Sahābi* or *Taba'ī*!

Hence, according to the *Deo-Bandī Wahābī Molvis* or “so called scholars”, there should be no objection and drastic measures taken against anyone who is an enemy of *Allāh* ﷻ and His *Rasūl* ﷺ. Similarly, they find no harm to call a *Kāfir* a *Sahābi* or *Taba'ī*. What a tragedy! May *Allāh* ﷻ guide us on the true path of the *Ahle 'Sunnah* and save us from the deceit and *Fitna* of the *Deo-Bandi* and *Wahābi* - *Āmīn*

REPLY TO OBJECTION # 3

Imām Aḥmad Rīḍā ؒ cites an incident from *Al-Ibrīz fī Kalām Sayyidī 'Abd al-'Azīz*, the *Malfūzāt* of *Ghawth al-Waqt* Sayyidī 'Abd al-'Azīz Dabbāgh al-Maghribī ؒ which was compiled by *Ḥafīz al-Hadīth* Sayyidī Imām Aḥmad bin Mubārak Saljamāsi ؒ. The *Wahābi Deo-Bandī* vociferously objects on the great *Mujaddid* ؒ and condemn this incident as absurd, un-chaste and immoral. But unfortunately, due to their ignorance, they fail to realize that this incident was not fabricated by the great *Imām* ؒ, but he instead, quoted it from a very authentic and revered book of *Tasawwuf*, “*Al-Ibrīz*”. The evil *Wahābi Deo-Bandī* should channel their dubious objections to Sayyidī Imām Aḥmad bin Mubārak Saljamāsi ؒ and *Ghawth al-Waqt* Sayyidī 'Abd al-'Azīz Dabbāgh al-Maghribī ؒ and not Imām Aḥmad Rīḍā ؒ. This is indeed the evil-minded and mischievous nature of the *Deo-Bandis* to fabricate the truth and spread *Fitna* in the *Muslim Ummah*. When someone is intoxicated (in *Fitna*), he looses his senses and fails to contemplate the difference between a friend and a foe.

Al-Malfūz al-Sharīf ~ Reply to Objections

- ❖ Firstly, they fail to understand that Imām Aḥmad Rīdā ؒ merely quoted the above incident from *Al-Ibrīz* and not personally made it up.
- ❖ Secondly, they have insulted and mocked a very great *Walī* like Sayyidī ‘Abd al-‘Azīz Dabbāgh ؒ who was a *Ghawth* of his time.
- ❖ Thirdly, they have ridiculed and discredited the authority of a *Ḥadīth* Master and ‘*Ārif*e-*Billāh* like Sayyidī Imām Aḥmad bin Mubārak Saljamāsi ؒ.
- ❖ Fourthly, they have condemned an authentic and famous *Tasawwuf* Masterpiece like *Al-Ibrīz* as a book of immorality.
- ❖ Fifthly, they have declared war on Almighty *Allāh* ؑ for insulting His *Awliya*.

We would like to awaken the drunk *Deo-Bandī* with a sip of *Wahābī* Detoxicant of their own Gurus and role-models.

- Firstly, from their *Hakīmūl-Ummat*, Molvi Ashraf ‘Alī Thanwī. He writes: *Al-Ibrīz fī Manāqibe ‘Abd al-‘Azīz al-Dabbagh* – compiled by Ibn Mubārak Fāsī which commenced in 1129 *Hijri*. This comprises of more than 40 books (chapters) whose quotation is the citation of authenticity. Furthermore, its compilers are such high-ranking *Awliya* and great ‘*Ulama* that a consensus on its authenticity has already been established on the Horizons of this World. [Refer: *Jamāl al-Awliya* p.4-5].
- Another famous *Deo-Bandī Muftī*, Jamāl Aḥmad Thanwī answers to a question raised about *Ibrīz Sharīf* as follows:-

Al-Jawāb: The author is from amongst the high-ranking *Awliya*. His book (*Al-Ibrīz*) is trustworthy. Though I personally did not read this book, but one is forced to accept it as correct due to the lofty status and personality of the author.

Official Stamp of Jamāl Aḥmad Thanwī

Al-Malfūz al-Sharīf ~ Reply to Objections

Muftī Jāmi‘ah Ashrafiyya, Ferozpur Road, Lahore.

Signed: Jamīl Aḥmad Thanwī

7 Sha‘bān 1394 Hijri ⁷⁵²

Very Important Note:

The follower and student mischief-makers vehemently object to the words of “*Ibrīz*” and condemn it as illicit and shameless while their *Hakīmūl-Ummats* and *Muftis* not only establish its authenticity, but also state that it’s quotation is the citation of authenticity and the book (*Al-Ibrīz*) is trustworthy.

Now you be the judge, who is correct and who the fraud is! It is certain that the objectors have no knowledge of *Tasawwuf* and Spiritualism. The above citation deals with the spirituality of a *Walī* of *Allāh* and explains the amazing Divinely Blessed qualities entrusted to them by Almighty *Allāh*. This is indeed far beyond the boundaries of understanding of the pea-brained *Deo-Bandi Wahābī*. We will like to quote another similar incident found in “*Al-Ibrīz al-Sharīf*.”

Shaykh ‘Abd al-Raḥmān ؒ states that he went to visit his *Shaykh* (Sayyidi Dabbāgh ؒ). After meeting the *Shaykh*, he sat down. The *Shaykh* then asked him: “*What did you do on Sunday night?*” He replied: “*O my Master! What did I do?*” He said: “*You had consummation with your wife while your baby sat besides you on the bed. Where you not aware that I was with you?*”⁷⁵³

What do the objectors have to say about this? The *Shaykh* clearly states that he was with him while he was in consummation. Let us clarify this confusion from the minds of the readers. There is no harm or sin for anyone to spiritually observe our private actions. Does Almighty *Allāh* ؒ not observe at all times our private intentions and secret actions? Is this observance of the Sublime Lord ؒ a sin? Therefore, it is absolute ignorance and stupidity to compare internal spiritual affairs with external physical affairs. This comparison is indeed a reason of dissension and discord.

⁷⁵² Refer *Barq Āsmānī*, p.167-168, Published by *Maktaba Farīdiyya*, Sahiwal Pakistan.

⁷⁵³ Recorded in *Al-Ibrīz*, p.27

Al-Malfūz al-Sharīf ~ Reply to Objections

We would like to present an amazing *Ḥadīth Sharīf* recorded in *Saḥīḥ al-Bukhārī* in the Chapter, Book of *Ḥayḍ*, Chapter of the Prophets and Chapter of *Qadr* on the authority of Sayyiduna Anas ibn Mālik رضي الله عنه as follows:

﴿إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ وَكَّلَ بِالرَّحِمِ مَلَكًا. فَيَقُولُ أَيُّ رَبِّ نُطْفَةٍ. أَيُّ رَبِّ عِلْقَةٍ. أَيُّ رَبِّ مُضْغَةٍ. فَإِذَا أَمَرَادَ اللَّهُ أَنْ يَقْضِيَ خَلْقًا قَالَ: قَالَ الْمَلَكُ: أَيُّ رَبِّ ذَكَرٍ أَوْ أُنْثَى؟ شَقِيٌّ أَوْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْأَجَلُ؟ فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ﴾

Allāh ﷻ has appointed an Angel in the womb and it says: 'O Allāh! This is a sperm, O Allāh! This is a clotted blood, O Allāh! This is a piece of flesh.' When Allāh ﷻ ordains the creation of the person, then the Angel inquires: 'Is the person to be a male or female? Is the person to be pious or a sinner? How much sustenance is to be allocated to it? What will be its age?' All this is recorded while the person is in the womb of the mother.⁷⁵⁴

The *Ḥadīth* states: *“An Angel is appointed in the womb.”* It is obvious that if the Angel is commissioned to the womb, it will have to enter the womb. In fact, the narration of Imām Yaḥya bin Zakariyya bin Abī-Zā'idah رضي الله عنه on the authority of Al-'Ah'mash رضي الله عنه states:

⁷⁵⁴ Cited in *Saḥīḥ al-Bukhārī*, Vol. 13. p.311. *Ḥadīth* no. 6448. on the authority of Sayyiduna Anas ibn Mālik رضي الله عنه as follows:

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَّادُ بْنُ عُبَيْدٍ اللَّهُ بْنُ أَبِي بَكْرٍ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «وَكَّلَ اللَّهُ بِالرَّحِمِ مَلَكًا فَيَقُولُ: أَيُّ رَبِّ نُطْفَةٍ أَيُّ رَبِّ عِلْقَةٍ أَيُّ رَبِّ مُضْغَةٍ. فَإِذَا أَمَرَادَ اللَّهُ أَنْ يَقْضِيَ خَلْقَهَا قَالَ: أَيُّ رَبِّ ذَكَرٍ أَوْ أُنْثَى، شَقِيٌّ أَوْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْأَجَلُ؟ فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ.»

﴿إِذَا اسْتَقَرَّتِ النُّطْفَةُ فِي الرَّحْمِ أَخَذَهَا الْمَلَكُ يَكْفُهُ فَقَالَ أَيُّ مَرْبٍ أَذْكَرٌ أَوْ أُنْثَى﴾

*When the sperm settles in the womb, the Angel takes it in his hand and inquires: 'O Allāh! Is this a male or female?'*⁷⁵⁵

O *Wahābī Deo-Bandī*! According to your beliefs, what a great degree of immorality and shamelessness that the Angel goes into the womb or at least puts his hand into it and picks up the sperm! Does anyone besides the husband have the right to go into or put their hand into the womb of his wife? Let alone that, no foreign person has the right to even look at the private parts of one's wife. We demand an answer to this from the *Wahābī Deo-Bandīs*! Besides this fact, there are many *Ayāt* of the Holy *Qur'ān* and *Saḥīḥ Aḥādīth* which speaks of Angels that are commissioned with every human being. They are with the human all the time no matter what they do or where they are. Some write the deeds while others protect the human being. It is recorded in *Faṭḥ al-Bārī* and '*Aynī*, both commentaries of *Saḥīḥ al-Bukhārī*, that these Angels are never absent from the individual at any time. Now tell me, are these Angels present at the time when the husband and wife are consummating? We ask the *Wahābī Deo-Bandīs* whether this is absurd or not?

Forget about the shameless *Wahābī Deo-Bandīs*, we would like to draw the attention of the honest reader to the fact that it is sheer ignorance of the *Wahābī Deo-Bandīs* that have stayed away from the Path of Truth by applying the laws of the Unseen World (عالم غیب) to this Physical World (عالم شهادت). If one does this, then life will become very difficult on earth. We believe that the Angels *Kirāman-Kātibīn* are always present with us and are fully aware of our intentions and actions. Likewise, it is also the *Imān* of every *Muslim* that Almighty *Allāh* ﷻ is always aware of our intentions and watches our actions, but yet, man approaches his wife and fulfils the rights and needs of marriage. Man has sexual consummation with his wife while being fully aware and believing that Almighty *Allāh* ﷻ and his Angels are watching him. **But on the**

⁷⁵⁵ Cited in *Faṭḥ al-Bārī Sharḥ Bukhārī*, Vol. 11, p.408

contrary, when Sayyidī Ahmad Sajlāmāsī ؒ and Shaykh ‘Abdur-Rahmān ؒ had sexual consummation with their wives, they did not have the slightest idea that their Murshid, Sayyidī ‘Abd al-‘Azīz al-Dabbāgh ؒ was present in the room. With regards to this, the *Jāhil Wahābī Deo-Bandī* have kicked up a storm regarding this incident is weird and vulgar. But when they are questioned about their comments regarding the Presence of *Allāh* ؒ and the Angels, then their mouths are shut. May *Allāh* ؒ save us from the evil of the *Wahābī Deo-Bandī*. *Amīn*.

Spirituality is far beyond the boundaries of understanding of the astray.

REPLY TO OBJECTION # 4

This objection is on Vol. 3, pg 367, of *Al-Malfūz* in which A‘la-Ḥadrat ؒ discussed the subject of *Ḥayātun-Nabī* ؒ. He was asked about the difference between the *Ḥayāt* (life) of Prophets and the *Ḥayāt* of the Awliya. Speaking of the *Ḥayāt* of the Prophets, he **quoted** Imām Sayyid Muḥammad bin ‘Abd al-Bāqī Zarqānī ؒ who said: “*The wives of the Noble Prophets of Allāh are presented to them in the graves and they spend the nights with them.*” This quotation caused a tremor in *Deo-Band*. They again displayed their arrogance and lies. It reminds me of the *Ḥadīth Sharīf* concerning liars. The Glorious Prophet of *Allāh* ؒ states: “*When a person lies, the Devil rubs honey on the liars lips so he enjoys the taste of lying.*”

The *Deo-bandis* record their objection under the caption “Sunni’ Bareillwi Belief” they write, “*In their respected graves the Prophets spend their nights in the company of their wives (i.e.) pursuing sexual pleasures)*”.

The “A‘la-Ḥadrat” Aḥmad Rīḍa Khan ؒ has confirmed this notion: “*In the graves of the Prophets, their wives are presented to them to spend their nights in their company (to fulfil their desires)*”. *Malfūzāt-e-A‘la-Ḥadrat*, Vol. 3, p. 32.

The distance between the thighs and feet of these Angels is equivalent to 500 years journey, (*Allāhu-Akbar!*) The reason why the *Ayah* is called "*Ayat al-Kursī*" is because the *Surah* speaks about the *Kursī*,

﴿وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ﴾

*His (Allāh's ﷻ) Throne encompasses the earth and skies.*⁷⁰⁵

One cannot imagine the vastness of the skies. The centre sky (4th) has the sun. The area of half the diameter of this sky is the distance of 93 million miles. The fifth sky is even bigger. The smallest sector of this sky is called *Tad'weer*. This sector alone is bigger than the entire 4th sky. The same vastness will apply as you go upwards to the sixth and seventh skies. Each one is relatively greater and bigger than the other. It is stated in a *Sahih Hadith Sharif*, "*And all the skies and earths in comparison to the Kursī is like a little ring or spot lying in a vast ground.*" The vastness of all these, that is, skies, earths and *Kursī* is of no comparison to the magnitude of the sacred heart of Sayyidunā Rasūlullāh ﷺ. The magnitude of the sacred heart of the Beloved *Nabī* ﷺ is of no comparison to the sublimity of Almighty *Allāh* ﷻ. *Allāh's* ﷻ Majesty is infinite and eternal and the rest of His creation is finite and non-eternal. Hence, comparison between eternal and non-eternal is impossible. *Ghawth al-Waqt*

- Sayyidī 'Abd al 'Azīz Dabbāgh al-Maghribī ﷺ (d.1109/1698) states:

﴿مَا السَّمَوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ فِي نَظَرِ الْعَبْدِ الْمُؤْمِنِ إِلَّا كَحَلَقَةٍ فِي فَلَاةٍ

مِنَ الْأَرْضِ﴾

*The seven skies and seven earths in the eyes of a perfect Mu'min (Walī) is like a little spot lying in a vast ground.*⁷⁰⁶

⁷⁰⁵ *Al-Qur'ān al-Karīm*, Sura Al-Baqarah, verse 255

unique and no other creation is parallel or equal to him. There is no *Nazīr* (نظير) equivalent to the glorious *Habīb* (حبیب). Not even in the Prophetic fraternity.

QUESTION: Sayyidunā Aḥmad Zarūq (d. 899/1493) states, “If anyone experiences any difficulty say ‘Ya Zarūq!’ and calls out to me, I will come to his assistance.”

ANSWER: Yes, he did say this but I have personally never sought such assistance. I always sort help from the great *Ghawth* Sayyidunā Shaykh ‘Abd al-Qādir Jilānī (عبد القادر جیلانی). I always called out, “Ya *Ghawth*!” because I am a *Qādirī* and very firm on my august *Silsila*.

I was 33 years old when I visited the Holy *Mazār* of Sayyidunā Khawaja Sultan Nizām al-Dīn Meḥbūb-e-Ilāhī (سلطان نizam الدین محبوب الہی). There was music and *Qawwalī* carrying on in the courtyard. I could not concentrate in my meditation. I stood outside the doorstep of the great *Khawaja* and complained, “Oh *Walī* of *Allāh*! I have come to pay my respects at your sacred presence but these people are making so much noise that I cannot peacefully spend time with you.” As I said this and put my right foot in the *Mazār*, there was a pin drop silence. I thought that everyone had observed silence, so I then moved my foot back outside to make sure. As my foot left the *Mazār Sharīf* doorstep, it was the same noise and music. I then entered the *Mazār Sharīf* and again found it absolutely silent and peaceful. This was certainly the *Karāmat* (Miracle) of the great *Khawaja*.

I was in *Murāqibah* and found the great *Khawaja* in a very charitable mood with the doors of his ocean of *Fayḍ* and *Barakāt* wide open to me. I intended to seek his grace and spiritual assistance, but instead of calling on to him, the words “Ya-*Ghawth*” came out of my mouth. After the *Murāqibah*, whilst still in the

ANSWER: This incident is probably recorded in the famous *Kitāb, Ḥadiqat al-Nadiyyah* by 'Arife-Billāh Imām 'Abd al-Ghanī Nab'lūsī (d.1143/1731). Once, Shaykh Junaid Baghdādī came to the shores of river Tigris and began the *Dhikr* of "Ya Allāh". He then walked over the water as if he was on solid ground and crossed the river. Before he crossed, a man was also waiting for transport to go across. When the man saw the *Shaykh* crossing, he said, "Oh *Shaykh!* I would also like to go across." The *Shaykh* said, "Repeat *Ya Junaid! Ya Junaid! And follow me.*" The man did that and began walking on the water. As he reached the middle of the river, the *Shaytān* confused his mind by saying, "Who is greater, *Allāh* or the *Shaykh?* The *Shaykh* himself is saying 'Ya Allāh! Ya Allāh! but orders you to say 'Ya Junaid, Ya Junaid'. This is *Shirk*. Abstain from this and imitate the *Shaykh* who says 'Ya Allāh, Ya Allāh?'" The cursed *Shaytān* misled the man and he began to say "Ya Allāh". As soon as he invoked the Name of *Allāh*, he began drowning and screamed for help. The noble *Shaykh* watched this and shouted to him, "Say 'Ya Junaid, Ya Junaid, as I ordered you to do!'" The man did so and was amazed to feel the water under his feet transformed as hard as the ground. He crossed over to safety. When he reached the banks, he inquired from the *Shaykh*, "O *Shaykh!* I cannot understand this puzzle. You said 'Ya Allāh, Ya Allāh' and crossed over safely. But when I invoked His Glorious Name, I began drowning?" The Noble *Walī* replied "O ignorant! You have not as yet understood Junaid and have dreams of understanding *Allāh!*" Subhān-Allāh! What great powers and deep spiritual wisdom are bestowed by *Allāh* on His *Awliya!*²⁵⁴

Two *Awliya* lived on opposite sides of the banks of a river. One of them cooked a sweet pudding and ordered his disciple to give some

a great lesson for the *Murīd* to learn in this incident. The *Murshid* is to be obeyed at the slightest disobedience or opposition to the *Murshid* will destroy all virtues of the *Murīd*. In fact, people call themselves *Murīds*, but their behaviour with the *Murshid* is such that it seems that the *Murīd* is in fact the *Murshid*. May the Merciful Lord and fulfill the rights of the *Murshid*.

Then A'la-Hadrat ؒ stated: Do you still doubt that the great *Shaykh* was present only in one place? No, never! In fact the *Shaykh* was personally present at all the places. The secrets of spirituality are far beyond the comprehension of man. To doubt and ponder over this matter will certainly affect your *Imān*.

QUESTION: Respected *Imām*! Did *Islām* spread in *Hindustan* (India) from the time of Sayyidunā Khawaja Mu'īn al-Dīn Gharīb Nawāz ؒ (d.633/1236)?

ANSWER: No. *Islām* was introduced in India many hundreds of years before Sayyidunā Khawaja Gharīb Nawāz ؒ. It is reported that Sultān Mehmūd Ghaznawī ؒ made seventeen attempts to conquer India and this was long before the birth of Sayyidunā Khawaja Garīb Nawāz ؒ.

QUESTION: What is the meaning of this verse:

اہل نظر نے غور سے دیکھا تو یہ کھلا
کعبہ جھکا ہوا تھا مدینے کے سامنے

“When the people of spiritual perception observe carefully, they saw the Kā'bah bending towards Madinah al-Munawwarah”?

ANSWER: On the night of the sacred birth of Sayyidunā Rasūlullāh ؐ the Kā'bah bent towards *Maqām-e-Ibrāhīm* which was the direction of the House in which the sacred birth took place and said, “All Praise and Glory to the Magnificent (*Allāh* ﷻ) Who has purified me (*Kā'bah*) of the idols.”

QUESTION: Is there a *Ghawth* ²⁷¹ present in every era?

ANSWER: Yes, the earth and skies cannot exist without a *Ghawth*.²⁷²

²⁷¹ The Pole or the Help. The one person who forms the focus of *Allāh's* ﷻ supervision of the world in every age. He is the hidden centre of the hierarchy of *Awliya*. He is by his essential nature, unique and alone in his time, except when the moment has led others to seek the protection of his loving concern. He belongs to the heart of the Angel *Isrāfīl* ؑ (the Angel of the Trumpet).

QUESTION: Are the transactions of this world exposed to the *Ghawth* in his meditation (مراقبه)?

ANSWER: Not only in his *Murāqibah*, in fact, Almighty *Allāh* ﷻ exposes everything to him like a mirror at all times. He is Divinely kept aware by *Allāh* ﷻ of all happening and conditions.

Then A'la'Ḥadrat ﷺ said: The *Ghawth* has two vicegerents

(وزیر). The title of a *Ghawth* is '*Abd-Allāh*. His right hand vicegerent is called '*Abd al-Rabb* and his left-hand vicegerent is called '*Abd al-Malik*. The vicegerent on the left side is more powerful and excellent than the one on the right. The spiritual world is unlike this world where the right hand person enjoys greater status than the one on the left. In the Spiritual World it is the opposite because the heart is situated on the left side and this kingdom controls the hearts of people.

²⁷² Some ignorant people may misinterpret the answer of the great *Imām* ﷺ by saying that the *Imām* is attributing Divinity to creation while this is *Shirk*. It is *Allāh* ﷻ Alone that controls the Universe and such status cannot be attributed to His ﷻ creation. Fair enough! We all believe that *Allāh* ﷻ is the Sovereign and All-Powerful and all His ﷻ creation, no matter who they may be, are totally dependent on Him ﷻ. But *Allāh* ﷻ has created this world and made it "*Dār al-Asbāb*" (Place of Reasons). It is *Allāh* ﷻ Who has Divinely Ordained the functions and happenings of the world we live in. It is He ﷻ Who has placed His ﷻ *Shifa* in the hands of the doctor. It is He ﷻ Who has placed His ﷻ cure in medication. It is He ﷻ Who has placed His ﷻ Power of Creation in the sperm of man. It is He ﷻ Who has placed His ﷻ Mercy in the clouds to give us rain and nourish the earth. It is He ﷻ Who has placed His ﷻ *Qudrat* of burning in the Fire, etc. Likewise it is He ﷻ who has bestowed His ﷻ Divinely Blessed Authority or Rule in the *Ghawth*. The *Ghawth* is a senior representative of his Creator in His ﷻ Kingdom. He is not self-appointed but Divinely selected by the Sublime Lord ﷻ as His ﷻ senior servant to manifest His ﷻ Power and Authority. He functions by the choice and Command of *Allāh* ﷻ to serve Him ﷻ as and how He ﷻ Ordains. Therefore, no one was, can or will become a *Ghawth* on one's own choice or accord. This lofty status is a Divinely Ordained Institute.

The greatest *Ghawth* and the *Ghawth* of every *Ghawth* is Sayyidunā Rasūlullāh ﷺ. His left-hand side assistant was²⁷³ Sayyidunā Abū-Bakr al-Siddique ؓ and the right-hand assistant was Sayyidunā ‘Umar al-Farūq ؓ. After the Prophet of *Allāh* ﷺ passed on, the first *Ghawth* in this ‘*Ummah*’ was Sayyidunā Abu-Bakr al-Siddique ؓ whose left vicegerent was Sayyidunā ‘Umar al-Farūq ؓ and right vicegerent was Sayyidunā ‘Uthmān al-Ghanī ؓ. After him, the next was Sayyidunā ‘Umar al-Farūq ؓ whose left assistant was Sayyidunā ‘Uthmān al-Ghanī ؓ and right assistant was Sayyidunā ‘Alī al-Murtuḍah ؓ. The next *Ghawth* was Sayyidunā Uthmān al-Ghanī ؓ whose left viceroy was Sayyidunā ‘Alī al-Murtuḍah ؓ and the right assistant, Sayyidunā Imām al-Ḥasan ؓ. Next was Sayyidunā ‘Alī al-Murtuḍah ؓ and the two vicegerents were Sayyidunā Imām al-Ḥasan ؓ and Sayyidunā Imām al-Ḥusain ؓ. After this, Sayyidunā Imām al-Ḥasan ؓ was *Ghawth* whose two vicegerents were Imām al-Ḥusain ؓ and Imām Ḥasan al-‘Askarī ؓ. Finally, after Imām Ḥasan al-‘Askarī ؓ the next *Ghawth al-A‘zam* was Sayyidunā Shaykh ‘Abd al-Qādir Jilānī ؓ. All these personalities were certainly *Ghawth*.

From Imām Ḥasan al-‘Askarī ؓ to Sayyidunā ‘Abd al-Qādir Jilānī ؓ all were assistants to the *Ghawth*, which means that they were under the *Ghawth*. Sayyidunā ‘Abd al-Qādir Jilānī ؓ occupied the stage of *Ghawthiyat al-Kubra* (the highest stage of Sainthood) as well as the Master of the *Afrād* fraternity. After him, all others will

²⁷³ The word “was” is simply used for explanatory reasons and does not mean that they were in the past and are not presently. They were and will always be the vicegerents of Sayyidunā Rasūlullāh ﷺ in this *Duniya* and in *Ākhirah*. They will be raised on the Day of *Qiyāmah* accordingly and likewise live till Eternity together in peace and tranquillity in *Jannah*. May *Allāh* ﷻ always be pleased with them and shower us with their *Fuyūd - Āmīn*.

QUESTION: Is Sayyidunā Khiḏar ؑ a Nabī?

ANSWER: The consensus of the 'Ummah is that he is a Nabī and this is correct. He is still physically alive to this day. Almighty Allāh ﷻ has commissioned to him the duties of the oceans and Nabī Ilyās ؑ is in-charge of the earths. (Duties refer to services and supervision). Four Prophets of Allāh ﷻ are still physically alive. Of course, all Prophets are alive. The Ḥadith Sharīf very clearly confirms this as follows:

﴿إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَتَبِيُّ اللَّهُ حَيُّ يَرْزُقُ﴾

*Indeed Allāh ﷻ has made it Ḥarām on the earth to eat up the bodies of Prophets, for the Prophets of Allāh ﷻ are alive and Allāh ﷻ sustains them.*⁶⁷⁴

All Prophets ؑ have to fulfil the command and promise of Allāh ﷻ (death). They only experience death for a split moment and thereafter, their souls are returned to their bodies as it was. Their life after death is not different to their worldly life. They are alive in their graves, as they were alive on earth. Another Ḥadith Sharīf states:

⁶⁷⁴ Cited in *Tahzīb al-Kamāl*, Vol.6, p.97, Ḥadith no.2322. The complete Ḥadith reads as follows:

(2322). ق: زَيْدُ بْنُ أَيْمَنَ. رَوَى عَنْ: عُبَادَةَ بْنِ نُسَيْبٍ الْكِنْدِيِّ (ق). (رَوَى عَنْهُ: سَعِيدُ بْنُ أَبِي هِلَالٍ (ق)).
 ذَكَرَهُ ابْنُ جَبَانَ فِي كِتَابِ (الْبَقَاةِ). رَوَى لَهُ ابْنُ مَاجَةَ حَدِيثًا وَاحِدًا، وَقَدْ وَقَعَ لَنَا عَلَيَا عَنْهُ. أَخْبَرَنَا بِهِ إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ الْقُرَشِيُّ، قَالَ: أَنْبَأَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَعْمَرٍ بْنُ الْفَاخِرِ الْقُرَشِيُّ، وَأَبُو مُسْلِمٍ الْمُؤَدِّبُ بْنُ عَبْدِ الرَّحِيمِ بْنِ الْأَخْوَةِ، وَأَبُو الْمَجْدُ زَاهِرُ بْنُ أَبِي طَاهِرٍ التَّمَنِّي، وَأَبُو الْفَخْرِ أَسْعَدُ بْنُ سَعِيدِ بْنِ رَوْحٍ، قَالُوا: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي الرَّجَاءِ الصَّرِيقِيُّ، قَالَ: أَخْبَرَنَا أَبُو الْفَتْحِ مَنصُورُ بْنُ الْحُسَيْنِ، وَأَبُو طَاهِرُ بْنُ مُحَمَّدٍ، قَالَا: أَخْبَرَنَا أَبُو بَكْرٍ بْنُ الْمُقَرَّاءِ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ قُتَيْبَةَ، قَالَ: أَخْبَرَنَا حَرْمَلَةُ بْنُ يَحْيَى، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عُمَرُو بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ زَيْدِ بْنِ أَيْمَنَ، عَنْ عُبَادَةَ بْنِ نُسَيْبٍ، عَنْ أَبِي بِلَالٍ: ﴿لَا إِلَهَ إِلَّا اللَّهُ: أَكْثَرُوا عَلَيَّ مِنَ الصَّلَاةِ يَوْمَ الْجُمُعَةِ، فَإِنَّهُ يَوْمٌ شَهَادَةٌ، شَهَادَةُ الْمَلَائِكَةِ، وَإِنْ أَحَدًا لَا يَصْلِي عَلَيَّ إِلَّا عَرِضَتْ عَلَيَّ صَلَاتُهُ حَتَّى يُفْرَغَ.﴾
 إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَتَبِيُّ اللَّهُ حَيُّ يَرْزُقُ﴾ رَوَاهُ عَنْ عُمَرُو بْنِ سَوَادٍ السَّرْحِيُّ، عَنْ ابْنِ وَهْبٍ، فَوَقَعَ لَنَا بَدَلًا

عَالِيَا

QUESTION: What is the identification of a true *Majzūb*?³⁸²

ANSWER: The sign of a true *Majzūb* is that he will never oppose the commands of the pristine *Sharī'ah*. I have had the privilege of visiting the *Mazār al-Sharīf* of Sayyidī Mūsā Suhāgh ؒ. He was a famous *Majzūb* of *Aḥmadabad (Gujarat India)*. He always dressed in woman's clothing.

Once, there was a severe drought in the city and the King, along with the pious and respectable persons, approached him to make *Du'ā* for rain. He refused and said that he was not fit to make *Du'ā*. This refusal is a sign of their humility. When the people insisted, he then picked up a stone in one hand, and stretched out the other hand which was adorned with bangles. He looked up to the sky and cried to *Allāh* ؒ, "*Send rain or I will break this bond of Your Secret Love.*" As he said this, dark rain clouds gathered instantly and it began raining heavily.

One Friday, he was walking in the street. Coincidentally, the Grand *Qāḍī* was also on his way to the *Musjid* for *Jum'āh Salāh*. They both met face to face and the *Qāḍī* exercised his authority and said to him, "*Change your feminine garb with proper men's wear and attend the Farḍ Jum'āh Salāh.*" He immediately changed his clothes and proceeded to the *Musjid* for *Jum'āh Salāh*. He listened to the *Khutbah* and joined the *Jama'āt* for *Salāh*. When the *Imām* began the *Salāh* with *Takbīr-e-Taḥrīma*, his conditioned changed and he cried out, "*My Lord ؒ is always Alive and shall never die. These people are making me a destitute.*" On saying this, the congregation saw that his attire instantly changed to that of his normal red feminine garb with bangles on his hands.

But unfortunately nowadays, the ignorant followers at his *Mazār al-Sharīf* have also adopted this feminine garb and wear bangles in

³⁸² A *Majzūb* is a *Walī* who lives a life under the influence and control of Divine Ecstasy. The Law's of *Sharī'ah* does not apply to him. He is always engrossed in Divine Love devoted to his Sublime Creator ؒ

عرض - حضور مجذوب کی کیا پہچان ہے۔

ارشاد - سچے مجذوب کی یہ پہچان ہے کہ شریعت مطہرہ کا کبھی مقابلہ نہ کریگا۔ حضرت سیدی موسیٰ سہاگ رحمۃ اللہ تعالیٰ علیہ مشہور مجاذیب سے تھے، احمد آباد میں مزار شریف ہے۔ میں زیارت سے مشرف ہوا ہوں۔ زمانہ وضع رکھتے تھے ایک بار قحط شدید پڑا۔ بادشاہ وقاضی و اکابر جمع ہو کر حضرت کے پاس دعا کے لیے گئے۔ انکار فرماتے رہے کہ میں کیا دعا کے قابل ہوں۔ جب لوگوں کی آہ و زاری حد سے گزری۔ ایک پھتر اٹھایا اور دوسرے ہاتھ کی چوڑیوں کی طرف لائے اور آسمان کی جانب منہ اٹھا کر فرمایا: مینہ بھیجے یا اپنا سہاگ لیجیے۔ یہ کہنا تھا کہ گھٹائیں پہاڑ کی طرح اُٹھیں اور جل جھل بھر دیئے۔ ایک دن نماز جمعہ کے وقت بازار میں جا رہے تھے، ادھر سے قاضی شہر کہ جامع مسجد کو جاتے تھے آئے، انہیں دیکھ کر مر بالمعروف کیا کہ یہ وضع مردوں کو حرام ہے۔ مردانہ لباس پہنیے اور نماز کو چلیئے اس پر انکار و مقابلہ نہ کیا۔ چوڑیاں اور زیور اور زنانہ لباس اتار مسجد کو پہنچے۔ خطبہ سنا۔ جب جماعت قائم ہوئی۔ اور امام نے تکبیر تحریمہ کہی اللہ اکبر سنتے ہی ان کی حالت بدلی۔ فرمایا: اللہ اکبر میرا خاندنہ کالیہوت ہے کہ کبھی نہ مرے گا۔ اور یہ مجھے بیوہ کیے دیتے ہیں۔ اتنا کہنا تھا کہ سر سے پاؤں تک وہی سرخ لباس تھا اور وہی چوڑیاں۔ اندھی تقلید کے طور پر ان کے مزار کے بعض مجاوروں کو دیکھا، کہ اب تک بالیاں کڑے جوشن پہنتے ہیں۔ یہ مگر اہی ہے صوفی صاحب تحقیق اور ان کا مقلد ذائق۔

عرض - سچے وجد کی کیا پہچان ہے۔

ارشاد - وہ یہ کہ فرائض و واجبات میں محفل نہ ہو۔ حضرت سید ابوالحسن احمد نوری پر وجد جاری ہوا۔ تین شبانہ روز گزر گئے۔ حضرت سید الطائف جنید بغدادی رضی اللہ تعالیٰ عنہ کے ہم عصر تھے۔ کسی نے حضرت سید الطائف جنید بغدادی رضی اللہ تعالیٰ عنہ سے یہ حالت عرض کی، فرمایا نماز کا کیا حال ہے۔ عرض کی: نمازوں کے وقت ہوشیار